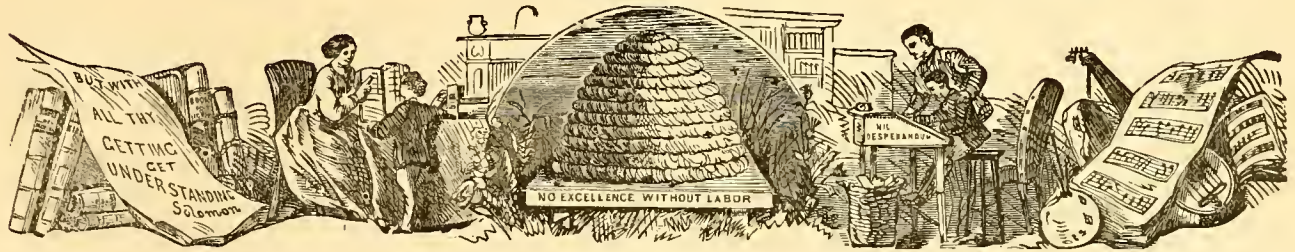


THE JUVENILE INSTRUCTOR.

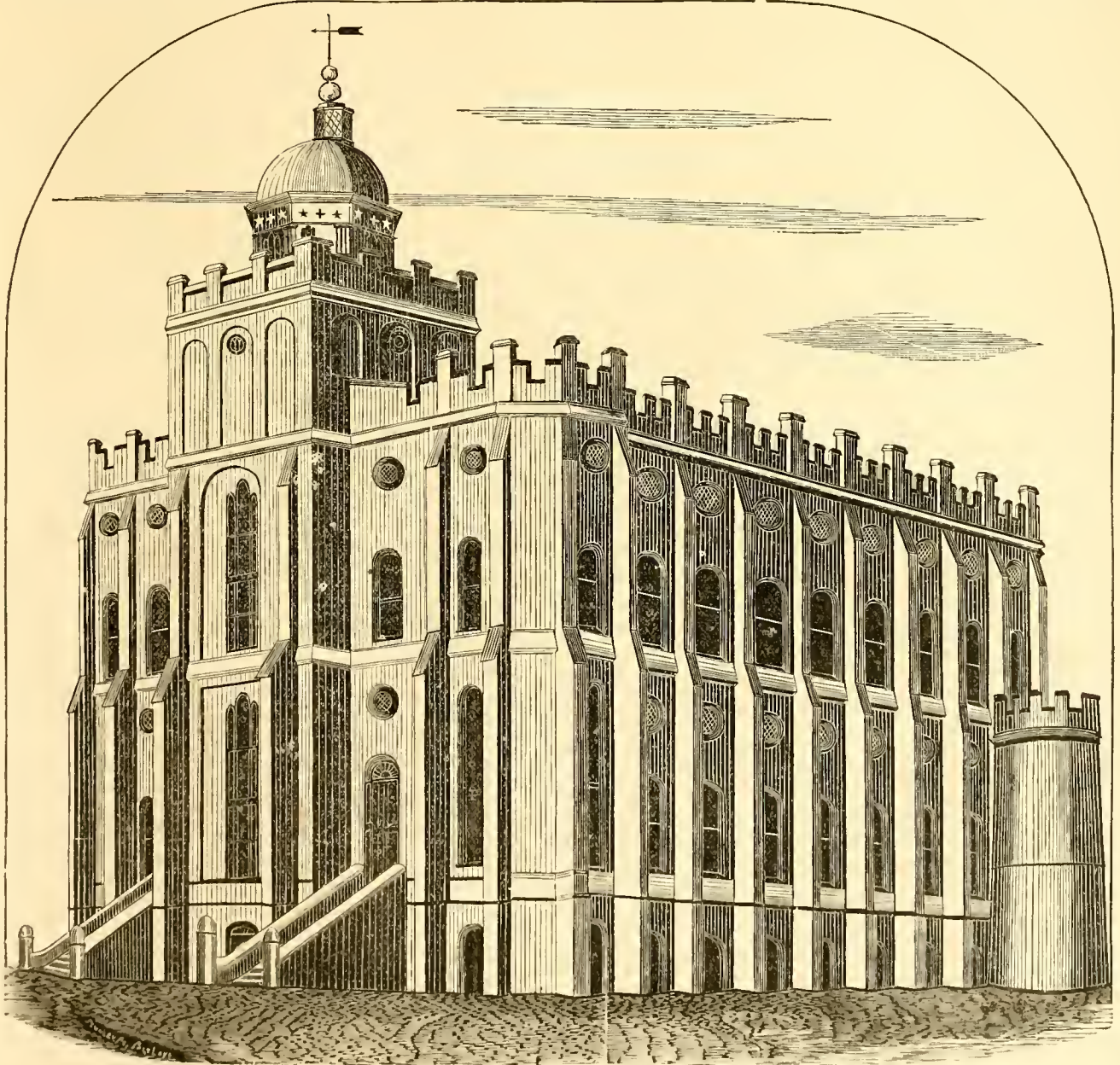
HOLINESS TO THE LORD.



VOL. XV.

SALT LAKE CITY, AUGUST 15, 1880.

NO. 16.



THE ST. GEORGE TEMPLE.

TEMPLES.

BY DANIEL TYLER.

(Continued.)

MY last article was on the Nauvoo Temple, accompanied by an illustration of that once magnificent and sacred building. That temple was subsequently burned by a wicked man, who has since died. After the burning, the walls, which were of rock, were blown down by a cyclone or terrible hurricane. The rocks were afterwards used in other buildings, and, I understand, the ground where it stood is now tilled as a garden, or vineyard.

With this number of the JUVENILE INSTRUCTOR, we have an illustration of the St. George Temple, with the following interesting description of the building, dedication, etc., by Brother James G. Bleak, historian of the southern mission:

ST. GEORGE TEMPLE

is located near the centre of the valley in which is situated the city of St. George.

St. George is in N. Lat. about 37° 8' and in W. Lon. about 111° 30'.

On the 31st of January, 1871, a Council meeting was held in St. George, at which were present: Presidents Brigham Young and George A. Smith; Elders Erastus Snow and Brigham Young, Jun., of the Twelve Apostles; Elders Joseph W. Young, Robert Gardner and James G. Bleak, of the Presidency of St. George Stake of Zion; Elders Samuel Miles, John O. Angus, Joseph Birch, Richard Bentley and Erastus W. Snow of the High Council of St. George Stake; Patriarch Wm. G. Perkins; and Bishops D. D. McArthur, Henry Eyring, W. Granger, Wm. Snow and J. W. Freeman, together with other Elders.

President Young introduced the subject of building a temple to the Most High, in St. George.

The bare mention of such a blessing from the Lord was greeted with "Glory! Hallelujah!" from President E. Snow, and all present appeared to share the joy.

The brethren unanimously voted in favor of the measure, and the Council was dismissed by the prayer of President Brigham Young.

On Thursday, November 9th, 1871, the Temple Block was dedicated by the prayer of President George A. Smith, President Brigham Young presiding.

After prayer, President Young made a few remarks. He said: "We want a concentration of the labors of the people to build this temple. The idea may arise that this is a hard land in which to get a living. Now, I am very thankful for the land just as it is. It is a splendid country to rear Saints in. Among our other duties, we have to build a temple here.

If the brethren undertake to do this work with one heart and mind, we shall be blessed exceedingly, and prospered of the Lord in our earthly substance. Now, if the people present are one with the First Presidency in this work, and will unite with them to prosecute the labor of building this temple by faith, prayers and good works, let all, brethren and sisters, manifest it by the uplifted hand." The people with one accord raised their hands.

President Young took a shovel in his hand, and, pointing to the stake which had previously been driven in the south-east corner of the building site, said "Immediately under this stake and in the foundation, will be placed a stone containing sacred records, and immediately over this stake, when

the building is completed, will be placed another stone, containing the record of the Temple." He then said, suiting the action to the words: "I now commence by moving this dirt in the name of Israel's God." All the people said, "Amen."

President Young removed the earth on the east side of the stake; President George A. Smith followed by removing earth from the south side of the stake; President Erastus Snow removed earth from the north side of the stake; and President Joseph W. Young from the west side of the stake. Then members of the First Seven Presidents of the Seventies: Levi W. Hancock, Henry Harriman and Jacob Gates, removed earth from the excavation, followed by James G. Bleak, of the Presidency of St. George Stake, Patriarch Wm. G. Perkins; Wm. Fawcett, President of High Priests in St. George Stake, Bishops and others.

Erastus Snow, President of the Southern Mission, addressed the people, calling to mind some of the promises made ten years ago, relative to what the Lord, through His people, had accomplished in this part of the land; many of those promises had been realized, and he had faith that all would be. He prayed the Lord to aid us in building the Temple, and to grant that we might live to see it dedicated, and that our beloved President, Brigham, might live to officiate at its dedication. "This," said he, "is my earnest prayer, in the name of Jesus Christ. Amen. The people gave a hearty "Amen."

The choir and assemblage sang:

"The Spirit of God like a fire is burning,

The Latter-day glory begins to come forth."

President Young referred to the shouts of hosanna used in the Kirtland Temple, and led the shout of hosanna, and the clapping of hands, the people following. He then said, "Brethren and sisters, you are dismissed in the name of the Lord."

The people dispersed with joy in their hearts.

On the afternoon of the day on which the foregoing proceedings occurred, plows and scrapers were liberally used in commencing the excavation for the foundation of the Temple.

Ellis M. Sanders, of St. George, plowed the first furrow in the work.

The style of the Temple is modern Gothic. It is 141 feet 8 inches long, and 93 feet 4 inches wide. The height from the surface of the ground to the top of the parapet is 81 feet. The building is surmounted on the east end with a tower, having a square base with octagon-shaped dome. The tower is 31 feet square, and measures 135 feet from the ground to the top of the vane. (This tower will be remodeled and made much higher during the ensuing winter).

The depth of the foundation is 10 feet, the width 12 feet. In this foundation, as the earth was spongy in places, small volcanic rocks were pounded by horse-power, with a nine-hundred pound rammer. On this footing were laid large, flat volcanic rock slabs, ranging from 7 to 12 feet long, 3 to 4 feet wide, and 12 to 14 inches thick, weighing from 4,000 to 7,500 pounds each. The width of the foundation diminishes gradually from the bottom to the ground level; from the ground level to the top of the basement and water table it is 3 feet 8 inches, and under the roof timbers, the wall is 2 feet 8 inches thick. The rock in the foundation is of volcanic or basaltic formation, that in the upper part of the building is red sandstone.

The quantity of rock in the building is 1,900 cords, or 1,700 tons. The lumber used in the building is 1,000,000 feet.

There are 11 rooms in the basement. The first main room above the basement is 99 by 78 feet. The ceiling is elliptical, and the centre of the ceiling is 27 feet from the main floor. On each side of the upper part of this main room, 18 feet from the floor, there are eight rooms, each 11 feet 6 inches by 13 feet 4 inches, and ten feet high. The second main room and side rooms are duplicates of the first.

The baptismal font in the basement is of iron, and cost at the foundry in Salt Lake City, 330 miles distant from St George, the sum of \$5,000, and was donated by President Brigham Young.

The weight of the font, oxen and steps, is 1,800 pounds. The font room is 35 by 40 feet.

The estimated cost of the building was \$800,000 cash.

The first foundation rock was laid March the 10th, 1873.

The whole of the building outside is plastered. It is of the color of granite to top of the basement story, and from there up of a pure white color.

On the 1st of January, 1877, the temple was dedicated to the service of the Most High God, President Brigham Young presiding. On the 9th of the same month the administration of the holy ordinances was commenced, and has since continued without cessation, except for the purpose of renovating the building.

Biography.

JOSEPH SMITH THE PROPHET

(Continued.)

ELDER TAYLOR continued parrying their guns until they had got them about half their length into the room. The revolver that Joseph had fired had failed, and there were no more firearms in the room. Elder Taylor, finding that further resistance was vain, went to the window with the intention of jumping out; thinking that there would be a better chance for defense and for obtaining aid from friends outside the building than where they were. While at the window, a ball, fired from within, struck him on his left thigh, hitting the bone and passing through to within half an inch of the other side. He fell on the window-sill, completely paralyzed, the ball having deprived him of all strength; but, when on the point of falling outside, a ball, fired from the outside, struck the watch in his vest pocket and threw him back into the room. He did not know until after he reached Nauvoo, when his clothes were examined, what it was that had forced him back into the room. After he fell upon the floor he was hit by two more balls; one of them injuring his left wrist considerably, and the other entering his leg just below the left knee. He rolled under the bed, which stood near the window, in the corner of the room. While he lay there he was fired at several times by the men at the head of the stairs. One ball struck him on the left hip, which tore away the flesh in a shocking manner. Large quantities of blood were scattered around the wall and floor: all around where his head lay, the plaster was knocked off by the bullets that were fired at him. Joseph seeing there was no safety in the room, turned calmly from the door, dropped his pistol on the floor and sprang into the same window from which Elder Taylor had attempted to leap, when two balls pierced him from the door, and one

entered his right breast from without, and he fell outward, exclaiming, "*O Lord, my God.*" He fell partly on his right shoulder and back, his head and neck reaching the ground a little before his feet, and he rolled instantly on his face. As Joseph went out of the window, Dr. Richards was close upon him. In describing the scene, he said that Joseph was dead when he fell on the ground.

Among the murderers outside was a man, barefooted and bareheaded, without a coat, his shirt-sleeves rolled up above his elbows and his pants above his knees; he lifted Joseph and propped him against the south side of the well-curb which stood a few feet from the jail. In the engraving which we gave in the last number, you can see the position of the well-curb. Colonel Levi Williams then ordered four men to shoot him. They stood about eight feet from the curb, and fired simultaneously. A slight cringe of the body was noticed as the balls struck him, and he fell on his face. The ruffian who set him against the well-curb, then took a bowie-knife, with the evident intention of cutting off his head. It was reported that a considerable sum of money had been offered, by the mob, for his head. As he raised the knife, and was in the attitude of striking, a light, so sudden and powerful, burst from the heavens upon the bloody scene, (passing its vivid chain between Joseph and his murderers) that they were struck with terror. The arm of the ruffian that held the knife, fell powerless; the muskets of the four who fired fell to the ground, and they all stood like marble statues, not having the power to move a single limb of their bodies.

As Joseph fell from the window, the cry was raised, "*He has leaped the window,*" and the mob on the stairs and in the entry ran out as soon as they could. After shooting him, the murderers hurried off in a disorderly manner as fast as they could. Colonel Williams shouted to some who had just commenced their retreat, to come back and help to carry off the four men who fired, who were still paralyzed. They came and carried them away by main strength to the baggage wagons, and they all fled towards Warsaw.

Dr. Richards, when he saw that Joseph was dead, withdrew from the window, thinking it of no use to leap out on a hundred bayonets then around Joseph's body. He had escaped in a most miraculous manner. He was a very large man, yet he stood unscathed in the midst of a shower of bullets one ball only hitting him, which took away the tip end of the lower part of his left ear. A prophecy which Joseph had uttered over a year previous, was thus literally fulfilled. He said that the time would come that the bullets would fly around him like hail, and he should see his friends falling on the right and on the left, but that there should not be a hole in his garments.

Expecting the mob to return into the room, Dr. Richards rushed towards the prison door at the head of the stairs and through the entry from whence the firing had proceeded; to learn if the doors of the prison were open. As he did so, Elder Taylor called out, "Take me." When he found all the doors unbarred, he caught Elder Taylor under his arm, and went into the dungeon, or inner prison, stretched him on the floor and covered him with a bed in such a manner that he would not be seen. He said to Elder Taylor, "This is a hard case, to lay you on the floor, but if your wounds are not fatal, I want you to live to tell the story. He expected that the mob would return and probably kill him. It seems that while he was in the cell, a number of the mob did rush up stairs, but finding only the dead body of Hyrum, they turned to go down, when a loud cry was heard, "The Mormons are coming,"

which caused the whole band to rush off as fast as they could.

(To be Continued.)

LETTER TO THE BOYS.

SALT LAKE CITY.

August 11th, 1880.

DEAR BOYS,

I have great pleasure in acknowledging the receipt of three letters—from J. V. Bluth, of Ogden, J. T. Woodbury, of St. George, and John T. Jones, of Salt Lake City.

I am very pleased with all of them, and I feel they have all the spirit of the Latter-day work.

Do you read much? and what books do you like best? You must read if you desire to be well informed men.

I consider our young people have great advantages in the libraries, which almost all the Wards possess.

Do not read too much at once, nor too long. This would not be keeping the "Word of Wisdom." Temperance in all things is wisdom.

Ask God, your Father, to give you comprehensive minds, that you may understand what you read.

Now, I am going to puzzle you a little, by asking you three questions, which you can laugh over if you like.

If General Garfield did not dot his *i's* in writing, and the *i's* could speak, what old author would they name?

If a pair of spectacles could speak, what father of the ancient church would they name?

If a tough beef-steak could speak, what old English poet would it name?

There now, if you answer me these questions, I will try and get some more for you next time.

Good by! Continue to write to me, and ask me questions. You must forgive me if I am not able to answer them all.

I remain your friend, most assuredly.

HANNAH T. KING.

LETTERS TO THE GIRLS.

ST. GEORGE,

August 4th, 1880.

TO THE GIRLS,

Sister King's correspondence with the boys of Utah suggests to me that a turn about is fair play; so I write a letter to the girls of Utah.

You are the daughters of Zion, of whom ancient prophets and poets have written.

A palace is supposed to be most excellent and beautiful, and your accomplishments are to make you like one. "Polished after the similarity of a palace," is the language of sacred writ.

Now, how many of you will try to attain to this, by laying aside the fashions of Babylon; by leaving off the reading of novels and other worthless literature, and reading good books instead; and by adorning your persons with the work of your own hands?

Remember, the polishing referred to does not consist of dress, but the embellishments of the mind. Intelligence, virtue, kindness and modesty will make you lovely and beautiful. No festival, no gathering, no household is complete without these graces. The human form divine does not need gewgaws or pinback dresses to make it delightful to the eyes of sensible men.

Men in great numbers, both east and west of us, offer as an apology for not marrying, that the girls are too costly.

"We have not the means to support a wife," is a common saying with them.

Let not this be said of our fair daughters. No, girls, you are and should be helps to mother, helps to father, and, when of suitable age to marry, helpmeets to your husbands.

Remember, "There is no excellence without labor." Learn trades, as well as all manner of household duties; and this is not all. Literary attainments are wanted.

Come, how many of you will write to me, and so commence to improve in spreading your thoughts on paper, in shape for the press?

The press is an all-powerful engine in spreading the truth, and in getting the world turned right side up.

Tell me and the world, through the JUVENILE INSTRUCTOR, how much faith you have in the mission of Joseph Smith as a prophet and seer, to open up the dispensation of the fullness of times. And if you believe Joseph Smith was and is a true prophet, and that the doctrines of the Latter-day Saints are true, tell us why you believe it.

Come, girls, if you have an abiding testimony within you that the Latter-day Saints have the true faith, speak it out; and don't be ashamed to sign your true names to your letters.

Your friend and brother,

J. W. CROSBY.

SALT LAKE CITY,

August 11th, 1880.

DEAR GIRLS,

I received a note the other day signed "two of the girls," gently reproving me for writing to the boys, and seeming to forget them. They felt the girls needed advice and looking after, as well as the boys.

Do you not know that I wrote much to the girls in the INSTRUCTOR last year under the title of "The Toilet?" Perhaps it would be well for the girls to refer to those back numbers, and re-read all that I wrote there. At the same time, I beg to assure you that I think very much of our girls and love the good and the sensible among them—and I know we have such among us.

And then we have the vain, and the thoughtless also; but I do not believe that you "two" belong to that class, or you would not have sent me that dear little note; therefore, if the INSTRUCTOR permits us, we will now and then write to each other; for I know that good, sensible letter-writing is the most edifying and instructive of all exercises, if we get a good correspondent, and interchange our thoughts with meditation and reflection.

We may write in a playful strain sometimes, and yet convey instruction and edification. But we must always remember to write something that is worth the trouble and expense of printing; for it costs a great deal to print even a small book.

Continue to write, dear girls, and improve yourselves in every way, that you may be loved and respected.

Your friend,

HANNAH T. KING.

PRIDE is as loud a beggar as Want, and a great deal more saucy. When you have bought one fine thing, you must buy ten more, that your appearance may be all of a piece; but it is easier to suppress the first desire than to satisfy all that follow it.

A REMINISCENCE.

BY W. C. S.

(Continued.)

AT this time we had an abundance of buffalo, deer and elk meat, killing from five to forty buffaloes in one day, and as I have witnessed several of these buffalo hunts, I will let my young readers know how they proceed in hunting and killing them.

In the first place, there is a chief or president over every company who goes out to hunt, so that good order may be kept; otherwise the buffaloes would be frightened away, and perhaps only one or two of a large herd be killed.

The chief in charge, when first in sight, calculating the number there are, and the distance from them, gives his orders, telling who must follow next to him and who next, and so on until about twenty of those who have good horses are chosen to follow him. After these, all who have horses follow if they choose to do so.

Sometimes it is better to keep at a distance from the buffaloes, until the chief and his chosen men scatter the band, when those behind follow the buffaloes and soon kill them.

The chief and party start off, walking their horses, and on the lee side of the buffaloes, until they are seen by the game, which sometimes does not occur until they ride within a few rods of them. As soon as the buffaloes see these horsemen, they run from them.

The chief, riding in among them, first picks out the best and fattest animal he can find, and kills it. Then follow the others, each doing likewise. By this time the herd is scattered. These chiefs load their guns again and follow them, killing as many as they can. In a short time as many as fifty Indians are after them on horses, and the buffaloes scatter all over the country. They can be seen in twos, threes, or in larger numbers, with Indians trying to catch up with them. Those having the best horses kill the most buffaloes.

If the hunt is near a village, which is often the case, the old men and women go out and skin the animals killed, and help themselves to as much meat as they can pack. The robe belongs to the party who killed the animal.

At one hunt, there were about 400 buffaloes, the largest number I ever saw together while with the Indians.

This was the best and most exciting hunt I ever saw, and know of no scene that I ever witnessed, either before or since, that was so exciting and interesting to me. I saw a sham fight in 1838, when 20,000 British troops were engaged for three hours, and viewed by Queen Victoria, the Duke of Wellington, Lord Hill, Marshal South, and other notables. The troops were well drilled, equipped in splendid style, rode fine horses, and when moving in masses from one place to another with their glittering armor, they presented a grand appearance; yet it was not to be compared for grandeur to the spectacle presented by this buffalo hunt.

Each Indian had nothing but a blanket or robe around his loins, and carried only a bow and a quiver of arrows (but few having guns) for his weapon.

To see those Indians galloping at full speed, with their hair flying in the wind, after the black, wild animals, in a wild and desert country, with only nature for their instructor, was to me the most thrilling and soul-stirring sight I ever beheld in my life, and one I shall never forget. Old as I am (62 years), I would go farther to see another such a hunt, than I would to see a sham fight, such as the one mentioned.

Fifty buffaloes were killed in this hunt, and after it was over we remained in camp for three weeks, to give the women a chance to dry the meat and dress the robes, as we had no means of carrying them in their green state.

By this time I had learned considerable of their language, and was able to converse tolerably well with them; and, when sitting in the evening with some of the chiefs, they would ask me to talk to them about our people, wishing to know where we were going, and why we were going so far from our white brethren, etc.

An old Frenchman interpreted for us as I talked, he knowing that I could understand enough of their language to detect it, if he did not translate my words correctly. I gave them a brief history of the Church, the principles taught by the Prophet Joseph, his and his brother Hyrum's death, and also of the Book of Mormon (having one with me which I showed them). I also told them where their forefathers came from, where they first landed, and how they, like us, had been scattered and driven from the rising almost to the setting sun.

These conversations were many, and always very interesting to them. I may here mention that, when I left the nation, the chief with whom I stayed asked me for the Book of Mormon, and told me he would keep it as long as he lived, and his son should keep it after him; for he wanted to have the book that could give the history of their fathers always with them. I handed it to him, and he thanked me, kissing the book, and saying it would be good medicine for his people, for he should feel as though his fathers were with them when he had the book.

Eating, as I had, so much fresh meat without vegetables or bread, and having but little exercise, I did not feel as well as I had done, and found a kind of scurvy breaking out on my right side. I had seen something of the kind on some of the Indians, but nothing as bad as mine. All I could do was to apply buffalo fat to the parts affected.

The time came when we had got our robes dressed and meat sufficiently dried to cache, so that we could leave the next morning. My leg was swollen, and I feared if it continued, it might get so that I could not walk.

I prayed at night that the Lord would cause the swelling to go down, and give me sufficient strength that I might be able to walk the next day. Next morning the swelling was gone, and I was able to walk nine miles.

Here we killed more buffaloes, and we stayed a few days to dry meat, which we did by cutting it about an inch thick and putting it upon sticks above the fire in the lodges.

We next moved on to the upper forks of Running Water River, and very near to the extent of the Poncas' hunting ground. Beyond their's were lands belonging to the Brules, a tribe of the Sioux.

(To be Continued.)

WELL-DOING.—There is no virtue without a characteristic beauty to render it particularly loved of the good, and to make the bad ashamed of their neglect of it. To do what is right, argues superior taste as well as morals; and those whose practice is evil have a certain feeling of inferiority in intellectual power and enjoyment, even where they take no concern for a principle. Doing well has something more in it than the mere fulfilling of a duty. It is a cause of a just sense of elevation of character; it clears and strengthens the spirits; it gives higher reaches of thought; it widens our benevolence, and makes the current of our peculiar affections strong and deep.—*R. H. Dana.*

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, AUGUST 15, 1880.

EDITORIAL THOUGHTS.

SOME people attach great importance to the education to be obtained from books. Book education is exceedingly popular in these days. Politicians and other people who like to gain popular favor talk a great deal about free schools, cheap education, and other catch words of the kind. The present generation in our land has had all the advantages which free schools afford, and probably no more corrupt generation ever lived. It is evident, therefore, that something more is required to make a nation truly great, prosperous and happy besides book education. There seems to be a tendency in our Territory to magnify the value of book education, to place it pre-eminent—above everything else, and to resort even to high taxation to impart it to the children.

We have not one word to say against education. We know its value. Our experience in life has proved to us its advantages. We are thankful that our children have the opportunities of acquiring a good education. But while we value book education, and think it desirable that our children should be furnished with every opportunity to obtain it, it is not all that is needed. Children should be taught industrious habits. They should be taught to labor, their bodies should be accustomed to toil, and skill should be imparted to them in the use of their faculties, their hands, their eyes, their brain, and all the faculties of mind and body. Skill, also, in the use of tools should be imparted; and every citizen who has the true welfare of his children at heart, should endeavor to teach both boys and girls industrious habits, and skill in branches that will make them useful, and by which they may be able to sustain themselves. Our country at the present time is over-run by men and women—especially the former—who have been educated in books beyond that which is necessary to make them useful citizens. Years have been spent by them in acquiring a knowledge of dead languages and other branches of education which are of no practicable use to them in earning a livelihood. If these years had been devoted to learning trades, or any other pursuits requiring labor, it would have been far better for the country and for themselves, individually.

It was a custom among the Jews, even in the days of their greatest prosperity and when wealth abounded among them, to teach their children trades. Wealthy Hebrews taught their boys some branches of industry by which they could, if necessary, earn their living. If they were able to sustain themselves without working at these trades, it would be no loss to them to have this skill; but should they be overtaken by poverty, or be placed in circumstances where it would be necessary for them to work at manual labor, they could do so with ease to themselves, and with a degree of pleasure which an unskilled person would not have.

Latter-day Saints should teach their children these things. Every child among us should learn to work. Every girl should acquire a thorough knowledge of cooking and house-keeping, and, if she could make her own dresses, and help make the clothes of her brothers or her sisters, it would do no harm. To be a good milliner and dressmaker would be more valuable than a knowledge of some fancy accomplishments. A boy that could mend a wagon, or help build a house, or who could plough or help harvest, would be a more useful citizen than if he did not possess that skill, but understood Latin or Greek.

The life of the Latter-day Saints should be one of industry. We have an immense labor before us. We are creating, as it were, a new empire: building cities, forming new settlements, erecting temples, and leading active, industrious lives. To accomplish all these results we must be industrious, we must know how to work, and work to the best advantage; and while it is necessary that some should understand all branches of education—and, in fact, it would be no harm for all to have this thorough acquaintance—yet the education of which we speak, which gives strength to the body, skill to the brain and hands, should not be overlooked.

WE have just published at this office another tract, entitled "The Doctrines of the Church of Jesus Christ of Latter-day Saints," a work of twenty-four pages, written by Elder John Morgan, which will be sold at the reasonable price of three cts. per copy.

We trust the day is not far distant when authentic publications, explanatory of the principles of our religion, and tending to promote faith in the Almighty and His promises, will be much more abundant than they are now. We have great faith in the use of printer's ink in disseminating a knowledge of truth and correcting evils that exist in the world. The printed word may frequently reach persons, and preform a missionary work by awakening an interest, allaying prejudice, and sowing the seeds of faith in them, who could not be reached by oral preaching. The tract mentioned will be a good one to send to friends or missionaries abroad.

Correspondence.

GRAPELAND, MINN.,

July 15, 1880.

Editor Juvenile Instructor.

DEAR SIR:—Since coming to Minnesota upon my mission I have occupied my time in telling the people with whom I have come in contact about the principles of our glorious religion. I have been preaching in Faribault, Blue Earth and Brown Counties, and I am safe in saying hundreds are believing my testimony, but have not faith enough to come right out and stem the torrent of opposition. Only one has seen fit, as yet, to obey the truth; but my hope is ahead; I am not discouraged; I enjoy my mission; the Lord has blessed me; I have traveled without purse or scrip, yet I have been fed and cared for. I have made a great many friends, and met with a great deal of opposition.

The ignorance and prejudice against us that I have to encounter is really incredible. Priest and people are all alike.

I am alone now. Elders Mortenson and Jensen, of Salina have been here, but Brother Mortenson has gone to Brown County, and Brother Jensen to Iowa.

Your Brother,
N. C. TENNEY.

THE POWER OF KINDNESS.

BY C. R. S.

HOW pleasant it is to look upon an engraving such as is here presented to the young readers of the INSTRUCTOR, and to which I desire to draw the attention of the boys and girls who watch for the pictures in each number!

Here is a bright, charming and intelligent little boy, who has for his companions two dumb animals. The fine Newfoundland dog lovingly seeks to show his appreciation of his little master, while pussy is gently scratching his leg, jealously demanding a share of his attention.

What is the lesson to be derived from an examination of the happy group?

The lesson is this: no cruel boy could be on such happy terms with such four-footed companions. Nothing but kindness can win with animals.

There are but few of the wild animals that roam the plains that are incapable of being tamed, and won

by the magic power of gentleness and humane attention. The laughing hyena is said to be the only one that cannot be tamed, all the rest can be conquered by the quiet power of kindness.

The Russian drivers seldom use the whip. They train their animals to move by the power of the human voice. They

have them so tame that they will gallop, walk or trot by command. This is much superior to cruel, harsh treatment, and is sure to win in the long run.

How many men and boys fly into a passion when the poor dumb beasts they are driving get into a hog hole! Many of them use the whip unmercifully, instead of quietly helping the horse, mule or ox to understand what is wanted.

In some countries very strict laws are in force to prevent cruelty to animals, and heavy fines are imposed upon those who transgress.

There is a young man in Salt Lake City whose pony follows him around like a dog. Why? Because his treatment has been such as our boy illustrated in the picture has used to win the dog and cat. The pony never needs the whip, and, what is better, never gets it.

The writer remembers an incident that occurred in crossing the Rio Virgin, in southern Utah. As all know who have crossed it, it is a moving bed of quicksand. Well, on the occasion referred to a team was crossing, consisting of a little mule and a horse. As

usual with the mule kind, when the hard pull came the mule stood still. What was to be done? The driver began to flourish the whip, but one of the passengers said, "Stop! we are overloaded." Then as quickly as he could he jumped out into the river and pushed at the wheel. By a united effort



the mule was encouraged and walked across; whereas, if such had not been done, and no help had been used to lighten the load, the team and freight would have quietly settled down in the shifting sands.

The lesson to be derived is this: that mankind with superior intellect should not stoop to the level of the brute. Instead of being cruel we should be humane, and use our reasoning faculties instead of brute force. Helping is better than thrashing.

While on the subject of kindness, let me say that there are many young boys who will fondle animals, and yet are unkind to their brothers and sisters. This is wrong. We must be kind to all if we would be loved by all. It always pays better to make friends than enemies. The good will of a dog is better than his bite; therefore, cultivate gentleness and kindness towards all.

Self-control is the key-note of victory.

In traveling the plains with an ox train, I remember two men that possessed two yoke of oxen which were very wild. When the time came for yoking up, these oxen would try hard to get out of the corral and run away. One of the owners used to get excited and start running after his oxen. It was amusing to see what a fury he would get into. Then, tired and disgusted, he would sit down and curse the animals, until, finally, some of his neighbors would come to his help, and the poor beasts would get yoked up.

His neighbor, on the other hand, took the matter coolly when his oxen started to run. He walked after them, but never ran, and never lost his temper. The result was that after a few spurts they stood still and were yoked. When they did so he spoke kindly to them, and after a few days he could approach them anywhere.

Boys and girls, if you would be superior you must be kind and self-possessed, and when you feel your temper getting the better of you, bite your lower lip until you have overcome yourself.

Always remember that the greatest victory we can gain is in conquering ourselves.

PREJUDICE AGAINST THE "MORMONS."

BY JOHN MORGAN.

TRAVELING through the State of Indiana, in the spring of 1876, in company with Elder Joseph Standing, we one day passed a house, from which strains of music issued, that could be plainly heard on the road along which we were walking. Thinking to enjoy listening to the music a few moments, we made the desire for a drink of water an excuse for knocking at the half-opened door. We were greeted by a kindly-faced, intelligent lady, who cheerfully brought us a cool pitcher of water. She also answered our few questions relative to the location of their school house, etc., after which we bid her good-day.

Brother Joseph took a road that led into another neighborhood, while I climbed the fence and crossed the fields to find the trustee of the school house, near by, as we desired to obtain it to hold meeting in.

The answer of the trustee was favorable, and, returning to the school house, I prevailed upon the teacher to announce the meeting.

Finding myself in the vicinity of the house where we heard the music, another call was made, with the request for enter-

tainment over night, coupled with the remark that a lecture was to be delivered that night, at the school house. The good lady very kindly set me a plate at the dinner table, and sought to make me feel comfortable, and was very assiduously attending to my temporal wants, when the following conversation occurred:

"What will be the subject of your lecture?"

"The religion of the Latter-day Saints, or what the 'Mormon' people believe."

A hushed and prolonged pause followed, with all eyes turned on the visitor. The young lady who had been playing the piano, after a moment's hesitation, arose and quietly took a back seat.

There was a slight look of gathering wrath in the mother's eye, as the next question was asked:

"Are you acquainted with the 'Mormon' people?"

"I have lived among them for about ten years."

Standing with a plate in one hand, and a handful of knives, forks and spoons in the other, her next question was very emphatic, and asked with a snap to the words that plainly meant business:

"Are you a 'Mormon' Elder?"

"I have the honor to be an Elder in the Church of Jesus Christ of Latter-day Saints. You would call me a 'Mormon' Elder."

After one or two smothered exclamations from the other inmates of the room, the lady proceeded to relieve her mind of her private opinions of the "Mormon" people, which were quite the reverse of complimentary.

She thought it quite a shame that men were allowed to travel through the country upon the errand I was on, and suggested that "Christianity" had driven the "Mormons" before its face from New York to Utah, and the only mistake made was, that they had not been driven into the Pacific Ocean.

Her remarks were quite caustic upon other points of our faith, but withal she maintained a lady-like position; her language was good, and, after the storm, she appeared scarcely satisfied with the situation in which matters had been left.

Her husband had remained quiet during the talk, and now excused himself to go to his work, remarking that I was welcome to remain if I could do so, but that the prospect was rather indifferent.

The dishes being cleared away and quiet restored, some general conversation upon the subject of religion took place, and an attempt was made to give a correct idea as to what the Latter-day Saints believed in.

Much surprise was expressed when it was stated that we believed the Bible; and, as the afternoon wore off, prejudice was overcome and a spirit of inquiry aroused that was quite pleasant. When, later in the evening, the husband returned from his work, he found the family congregated in the parlor, listening to explanations of scripture, interspersed with music.

The meeting at night was well attended, and close attention was paid; and when we came to say good-by the next day, it was reluctantly, and with many requests to return and see them.

This incident was brought fresh to my memory, recently, by receiving a letter from Elder Leonard G. Hardy, informing me that he had recently baptized a portion of the family.

Several copies of our Church papers being subscribed for and read with interest now, in that neighborhood, it is altogether likely that other converts will yet be made there.

The lady proved to be one of the kindest of friends to the Elders, and she and her husband always sought to make us feel at home and comfortable.

BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

(Continued.)

BY the year 23, B. C., a great change had taken place in the relative condition of the Nephites and Lamanites. The former had heretofore led in government, religion and civilization. They had now become exceedingly wicked and demoralized. They were so generally organized in the band of Gadianton that the band had absolute control of the government. The poor, and those who still followed the religion of their fathers, were greatly oppressed. On the other hand, the Lamanites succeeded in entirely destroying this band from among them. Including those who had moved into the north country, the Nephites must have been very numerous at this time. They probably occupied the greater portion of the countries now known as the United States and Central America, as well as the land of Zarahemla.

From causes not recorded in the Book of Mormon, civil war became general among the Nephites. Nephi asked the Lord that the people should not be destroyed by the sword, but rather by famine, and the whole land was smitten by drouth and famine, both among the Nephites and Lamanites. The more wicked among the people perished by thousands, and they began to remember the words of Nephi, and to plead with him that he would beseech the Lord to turn away the famine, lest they should all perish. When he saw that they had repented and entirely destroyed the band of Gadianton, he besought the Lord to turn away their afflictions.

The famine lasted about two years, when the rain again began to moisten the earth, and it brought forth its grain and fruits.

This was an occasion of great rejoicing among the people. they soon began to prosper and to build up the waste places. They scattered out upon the land both in the north and south countries. There was now a season of peace and great prosperity; but during it a number of Nephites dissented and went over to the Lamanites who still held to the old traditions of their fathers. These now began to come out of the mountains and their hiding places to murder and plunder, and then retreat back again. They daily increased until, in a few years, they became very numerous. They found out the secret plans of Gadianton, and again organized in accordance with them.

They caused great destruction among both Nephites and Lamanites. An army of strong men was sent to attack them in the mountains, but was defeated and driven back.

Another army was sent in the year 10, B. C., which succeeded in destroying many of them, but was in turn defeated. The robbers became so confident in their strength that they defied the combined forces of the Nephites and Lamanites. Great fear seized upon the people, for the robbers made raids in many parts of the country. They killed many and carried others captive—more especially women and children.

While the Nephites were growing more wicked and corrupt the Lamanites strictly observed the Mosaic law.

In the year 5, B. C., one Samuel, a Lamanite prophet, came into the land of Zarahemla preaching repentance; but the people cast him out. As he was about to return home the

Lord commanded him to go back and prophesy what should come into his heart. He predicted a great destruction of the people, unless they repented, and also the destruction of many of their cities, and a great curse upon their riches. He asserted that within five years from that time Christ would be born; that when the important event took place there should be two days and one night in which there would be no darkness, but continuous light like one day; that a new star should appear; and there should be many signs and wonders in heaven. He also foretold that, at the time of the Savior's sufferings and death, the sun, moon and stars should be darkened; that there should be no light in the land for three days, or until His resurrection; that immediately after His death there should be thunderings and lightnings for many hours; that the earth should shake and the solid masses of rock, both above and below the surface of the earth, should be broken up and ever after be found in seams and crags and broken fragments; that there should be great tempests; that mountains should become valleys; that where there were valleys mountains of great height should arise; that many highways should be broken up; many cities should become desolate; many graves opened and the dead resurrected; and that resurrected saints should appear to many. He also predicted further woes upon the people unless they repented; and commended the Lamanites for keeping the Mosaic law.

Many believed in his words and searched out Nephi, confessed their sins and were baptized. Others attempted to kill him on the wall with arrows and stones. His miraculous preservation from death led others to believe his word and to seek baptism at the hands of Nephi, who was diligently engaged in preaching, prophesying and working miracles among the people.

The majority of the Nephites, finding they could not hit Samuel with their missiles, demanded of their chief captains that they should arrest and bind him. As they attempted to do so he got down from the wall of the city and fled to his own country, and was never heard of afterwards among the Nephites.

At this time some of the people were endeavoring to live righteously, but the majority were daily increasing in wickedness. Matters remained in much the same condition until about two years before the birth of Christ.

This was an important period to the world, and especially to the inhabitants of the western hemisphere. The words of the prophets began to be fulfilled. Signs and wonders appeared, and angels came to the wise men with joyful tidings. The people were divided; some believed in these things and others relied upon their own wisdom, and reasoned them away by their own imaginations. Signs and miracles only hardened the hearts of the latter class.

The first Nephi had prophesied, about six hundred years before, that Christ should be born into the world six hundred years from the time his father left Jerusalem. That period was now about to close.

Lachoneus was chief judge and governor of the land.

Nephi, the son of Helaman, had left the country and given his son Nephi charge of the records and other things, which had been kept sacred since the days of the first Nephi.

(To be continued.)

It is not till the storm comes that we find out the real timber of a vessel. The things which try people show what is in them.

A TRIP FROM THE CITY OF MEXICO TO ARIZONA.

BY M. G. TREJO.

WHILE laboring in Mexico, as a Latter-day Saint missionary, early in the spring of 1880, I made up my mind to cross the Mexican Republic from the city of Mexico to the last settlement of our people in Arizona, in company with a young Mexican.

This trip, through a country where people are robbed and murdered every day, was considered by our brethren in the Mexican Branch as one of the most hazardous that could be undertaken, but at the same time exceedingly interesting if it could be accomplished safely.

As for the perils, we felt that the Lord would deliver us and take us through safely, and with blessings. So, full of faith and trust in the Lord, we started from the capital in the middle of April. Our hearts were full of joy and gratitude to our Heavenly Father for the many blessings we had enjoyed, in that city, in the society of our brethren.

We bade our friends farewell, and with the comfort of their faith and prayers we went on, taking the northern railroad.

We began from here to see the many curious traits of the Mexican character, and the strange customs that prevail. As we went to the station, which is very nearly in the middle of the town, to purchase railroad tickets, we were put into the street car, and while we were waiting for the train to start, we saw, to our great surprise, the locomotive coming along the same rails, and the mules being taken away. What we call street cars were arranged immediately to serve as railroad cars, and without much delay we found ourselves skimming along the railroad at a great speed.

This northern railroad, it is expected, will be built in the course of time to the frontier line of Arizona or Texas, or both of them. It extends at present some sixty miles from the city of Mexico. As some parts of the route through which it will pass are quite thickly populated, and as the country from the city of Mexico to this place in Arizona is almost level, and wages are so low, we may presume that it will not be many years before it will be possible to take a railroad trip from Salt Lake to the capital of Mexico.

The Mexicans have also their own peculiar ways in the arrangement of their cars. Instead of small seats for two persons, as in America, they have benches the whole length of the car. Instead of first-class and emigrant trains running at a different speed, they have in the same train cars for first, second and third class passengers, with different prices. The main point seems to be to keep the three different kinds of people separated, the aristocracy being in first-class cars, those in moderate circumstances in the second-class, and the common or laboring people in the third-class cars.

Though at present there is only one railroad completed, which goes from Mexico east to Vera Cruz, the prospect for railroads in the Mexican Republic looks very fair. Besides the northern railroad, in course of construction, they have another running west to Acapulco, on the Pacific Ocean, which now extends some sixty miles, and will join Mexico to California by steamer, which will be our way from Utah, being shorter, and through a more healthful country, and avoiding the storms of the gulf. The Mexicans think this route will be open to the public in two or three years.

Returning to our trip, after we took our seats on the long bench of our third-class car, and leaving the capital, we went through a meadow, some gardens and small orchards. We passed some small towns of adobe houses with mud roofs, which seem to be peculiar to all the Mexican buildings, with the exception of those in the capital, which are of brick and lime.

We found the country through which we were traveling to be almost level. It was also quite dry and somewhat desolate, it being the last part of the dry season, or the commencement of the rainy one.

After two hours' ride in the cars we came to the terminus, where, taking our valises on our shoulder, we started on our way northward, with cheerful hearts and a determination to pursue our journey through any peril, trusting in the Lord for our safety.

We were walking through a hilly land, dry and without inhabitants, with the exception of a few residing upon their "maguey" plantations. "Maguey" is the plant from which the Mexicans get their intoxicating drink. We called at one of these places for some water to drink, but they answered us with a laugh, and said they had no water there, but plenty of "pulque," this being the name of their intoxicating drink. We thought that they might have their "pulque" for themselves, if they wanted it, but for us, we would rather be without it.

The part of the country we were passing through is one of the worst in that State, which is nearest north of the State of Mexico, called Hidalgo. As we were walking along we soon began to see in the road the marks of the people's crimes, for on the top of almost every little hill there was a wooden cross marking the spot where somebody had been murdered. As we proceeded we found these crosses more frequently, and as night began to spread its mantle of darkness over the land of blood we began to grow nervous, and fear took possession of our minds, so that we scarcely dared to venture forward any farther.

Our strength and energy had disappeared, and we were nearly overcome at the bare thought of crossing a country, on foot, nearly two thousand miles, where death was in every step. When we were nearly overcome with dread I told my young Mexican companion to come with me a little way from the road, and, knowing from what source strength came, we went and fell down on our knees and began to call upon the Lord. We prayed mightily, and felt the power of the Lord. We rebuked the evils of the land and commanded the foul spirits to depart, and, after blessing the land, our fear left us, and the strength and energy necessary for crossing the country had returned to us.

We felt greatly encouraged at this, and went on, walking in the night in peace, and without accident. We left pamphlets wherever we found a cottage or a house, and sometimes on the road, under a little rock, as we occasionally felt impressed to do so. This was the only way we could spread the gospel in that country, as the feelings of the people were too much roused up against any religious idea besides the Catholic, on account of the recent effort made by the Protestants, in that part of the country, to establish their several churches there, as they had in many places.

We went on until we came to the west part of the State, a Protestant country, very different in all respects from the one we had just passed through. Here we could preach, teach and openly spread our pamphlets, and which we did with success.

LANGUAGE OF THE NEPHITES.

BY G. R.

THERE appears to be a slight difference of opinion among students of the Book of Mormon, with regard to the language of the ancient Nephites. We will endeavor to give a sketch of both ideas.

One class of enquirers affirm, that it is evident from a careful study of the Book of Mormon, that the people of Nephi were greatly influenced by the language and ideas of the Egyptians. That language was the language of their everyday life, altered or "reformed" (whether corrupted or improved cannot be told) so greatly in the course of time, that in his day, Moroni informs us no other people knew it (570).^{*} In the thousand years that had elapsed between the exodus of Lehi from Jerusalem, and the abridgement of the record, the Nephites had altered the Hebrew also, so that neither their sacred nor their common mode of speech could be understood by other races.

At the very opening of the inspired record, Nephi writes: "I was taught somewhat in all the learning of my father." A little further on he explains what that learning was. He says: "I make a record in the language of my father, which consists of the learning (literature) of the Jews and the language of the Egyptians" (1). King Mosiah in after years, confirmed this statement: that Lehi was "taught in the language of the Egyptians" (160). It would be rather unreasonable to suppose that the knowledge of that language carried no further influence than to enable the Nephites to converse in it. It brought them *en rapport*, so to speak, with those who used it in its native home in Africa, evidences of which yet exist in the Egyptian types of architecture and hieroglyphics found in the midst of the ruins of the ancient cities, scattered far and wide over this Western Continent. This similarity has been noticed again and again by explorers and students, but its cause still remains to them an unsolved problem. To the believers in the Book of Mormon the mystery stands revealed.[†]

Other students incline to the opinion that when the Egyptian language is mentioned, it probably only means its orthography. They say the Jews seem to have understood the Egyptian language or writing (see Mosiah i. 4): "For he (Lehi) having been taught in the language of the Egyptians, therefore he could read these engravings" (the brass plates). Laban and his forefathers must have understood the Egyptian, and recorded their sacred writings, from generation

^{*}—The figures refer to pages in the Book of Mormon, new edition.

[†]—"No claim has been advanced we believe, which advocates an actual Egyptian colonization of the New World, but strong arguments have been used to show that the architecture and sculpture of Central America and Mexico have been influenced from Egypt, if not attributable directly to Egyptian artisans."—*J. T. Short*.

"The hieroglyphics, symbols and emblems which have been discovered in the temples bear so strong a resemblance to those of the Egyptians, as to encourage the supposition that a colony of that nation may have founded the city of Palenque or Culhuacan."—*Jaurros*.

Giordan found "the most striking analogies between the Central American and Mexican remains, and those of the Egyptians. The idols and monuments he considers of the same form in both countries, while the hieroglyphics of Palenque do not differ from those of ancient Thebes."

to generation, in that language. The words "language of the Egyptians," very probably means little more than Egyptian characters or alphabet for spelling Hebrew words. There seemed to be two sets of characters—the Egyptian and the Hebrew (see Mormon ix., 32 and 33) for spelling; but it is doubtful whether the words written were words of two distinct languages, or words of one language written in the Egyptian and Hebrew characters. Which was the fact is not clearly specified.

There are but few Nephite words handed down to us in the Book of Mormon, as wherever an English equivalent could be found, it has been given by the prophet in his inspired translations. Those words are:

Neas and Shenm	(182)	Kinds of grain.
Ziff	(186)	A metal.
Rameumptom	(328)	A holy stand.
Gazelem	(346)	A name given to a servant of God.
Liahona	(347)	A ball or compass.
Rabbanah	(288)	A title, meaning powerful king.

Also the names of their coins, and proper names of persons, places, etc.

Some would-be-wise folks have seen fit, at different times, to amuse themselves at the expense of these words, applying to them various contemptuous terms, and styling them gibberish, etc. But we propose to shew that these words are derived from the Hebrew and Egyptian tongues, neither of which, all men admit, were known to the Prophet Joseph Smith, at the time he published the Book of Mormon (A. D. 1829). Had he been worldly wise, he might by his own learning have fashioned these words; but, as he was not, when we can adduce evidence that they have true Hebrew or other ancient roots, we have brought forward another strong argument in favor of the inspiration of the translation.

It has been wisely said, "It is very evident that pure words of either the Hebrew or Egyptian tongues could hardly be expected in the Book of Mormon, for the reason that the Nephites had altered the Hebrew, and their language was so completely changed, that their speech could not be understood by other races. But although the structure of their language had thus changed, it does not follow that all the words had been replaced by others entirely unlike the former language, spoken and written by them. It is logical to expect many remnants of the ancient roots, which, however much changed, may retain so much of their original types as to be capable of identification. Thus, in the word *Ziff*, which the Prophet Joseph tells us was a metal, we find a word of the same sound as the Hebrew word *Ziph* or *Zeph*, which means a metal. The metal laid over statues was so-called. It is true that the word *Ziff* is not spelled the same, but in its orthography is like the name of the Hebrew month, *Ziff*. But the word *Ziff* means brightness—metallic brightness." (The word is used in Daniel ii., 31, also in Isaiah xxx., 22, where it means overlaying metal).

Rameumptom was the name given by the Zoramite apostates to the elevated place in their synagogues, from whence they offered up their vain-glorious and hypocritical prayers. Alma states the word means "a holy stand." It resembles, in its roots, Hebrew, and also Egyptian, in a remarkable manner: *Ramoth*, high (as Ramoth Gilead), elevated, a place where one can see and be seen; or, in a figurative sense, sublime or exalted. *Mptom* has probably its root in the Hebrew word translated *threshold*, as we are told that the Philistine god, Dagon, had a threshold in Ashdod (see I. Samuel, v., 4-5). Words with this root are quite numerous in the Bible. Thus

we see how Rameumptom means an exalted place to stand upon, a pulpit or holy stand.

Shum—a kind of grain, is singularly like the Hebrew Shum (garlic), as found in Numbers xi., 5.

Gazelem appears to have its roots in Gaz—a stone, and Aleim, a name of God as a revelator or interposer in the affairs of men. If this suggestion be correct, its roots admirably agree with its apparent meaning—a seer. The text reads: "And the Lord said, I will prepare unto my servant Gazelem, a stone, which shall shine forth in darkness unto light, that I may discover unto my people who serve me, that I may discover unto them the works of their brethren: yea, their secret works, their works of darkness, and their wickedness and abominations."

Rabbanah is another wonderful word. It is the title applied by the servants of King Lamoni to Ammon, the son of Mosiah, after his miraculous exploits at the waters of Sebus. It is translated "powerful or great king." Whether it was a Nephite or Lamanite word is uncertain, as the Lamanites of that age (B. C. 91) had been taught by royal command in the language of the Nephites. It is, however, of little moment to which of these kindred tongues it belonged, but its Hebrew derivation is most unmistakable. Its origin is evidently in *abba*, father. Max Muller, the great modern authority on such points, says the word king originally meant father; having doubtless taken this form in the earliest patriarchal days when the king ruled by right of his fatherhood, and represented God, the Great Father of us all. This ancient American word confirms Professor Muller's statement; while it manifests how remarkably the unities of the Book of Mormon are preserved, consistent only with its claim to Divine inspiration. It would be the height of folly to ascribe such a coincidence to chance; a man must be far more credulous to so believe, than it can possibly be claimed such are who place implicit confidence in the realities of Nephite and Lamanite history.

To prove how great an influence the Hebrew has had in forming many of the languages spoken by the modern descendants of Lehi, we will here give a few examples from one dialect—the Chiapenic, and while we do, we wish it to be understood that this is not a solitary instance, but only one specimen among many of the great resemblance between the dialects of the modern American native races and the ancient Shemitic tongues.

HEBREW.	ENGLISH.	CHIAPENIC.
Abba	Father	Abagh.
Elab	God	Elab.
Maloc	King	Molo.
Ben	Son	Been.
Bath	Daughter	Batz.
Chanan	Afflicted	Chanam.
Chabic	Rich	Chabin.
Chi	More	Chic.
Votan	To give	Votan.

From the few examples of words and names before us, we judge the Lamanite language to have been quite musical. Such names as Rabbanah, Lamoni, Leonti, Middoni, Antionum, Onilah, etc., are certainly specimens of a soft, flowing, pleasing form of speech.

One practice, that of word building, or adding several words together to form a new word, which combination gave expression to the desired idea, obviously obtained among the Lamanites. As examples we have the city of Lehi-Nephi, the village of Ani-Anti and the people of Anti-Nephi-Lehi.

Such a practice is frequent among many families of their modern representatives. It was found to exist among the Mexicans—the Aztecs—by the early Spanish invaders and to-day is practiced by our near neighbors the Shoshones. This habit explains the reason for the existence of so many words of great length found in both of these tongues.

ONLY.

Only a seed—but it chanced to fall
In a little cleft of a city wall,
And, taking root, grew bravely up,
Till a tiny blossom crowned its top.

Only a flower—but it chanced that day
That a burdened heart passed by that way,
And the message that through the flower was sent
Brought the weary soul a sweet content;

For it spoke of the lilies so wondrously clad,
And the heart that was tired grew strangely glad
At the thought of a tender care over all,
That noted even a sparrow's fall.

Only a thought—but the work it wrought
Could never by tongue or pen be taught;
For it ran through a life like a thread of gold,
And the life bore fruit—a hundred-fold.

Only a word—but 'twas spoken in love,
With a whispered prayer to the Lord above,
And the angels in heaven rejoiced once more,
For a new-born soul "entered in by the door."

ENIGMA.

BY J. B. BLUTH.

My first is in rat, but not in mouse;
My second in eagle, but not in hawk;
My third is in den, but not in house;
My fourth is in fish, and also in shark;
My fifth is in shoe, but not in boot;
My sixth is in beast, but not in brute;
My whole is a place where the Lord displayed
His wondrous power to man,
Where a wicked host found a watery grave
When pursuing God's chosen band.

THE answer to the Enigma published in No. 14 is SISTER. We have received correct solutions from Wm. G. Brewer, Henneferville; Louisa P. Harris, Harrisville; Wm. Varley, Hot Springs, Nancy H. Hunt, St. Charles; Matilda Weeks, Kewanee, Ills.; Thos. C. Jones, Maggie E. Harman, Wm. Wood, Jr., Salt Lake City.

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